

कुण्डलिनीविज्ञानरहस्यम् ।।

Kuṇḍalinīvijñāna-Rahasyam

by

Īśvara Svarūpa
Svāmī Lakṣmaṇ Joo Mahārāj

ISHWAR ASHRAM TRUST
ISHBER (NISHAT), SRINAGAR, KASHMIR



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Sanskrit text and English translation by

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Svāmī Lakṣmaṇ Joo Mahārāj

Edited by
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Preface

We feel greatly delighted to present this small book namely 'Kuṇḍalinī Vijñānarahasya' on the 90th birth anniversary of Īśvara Svarūpa Svāmī Lakṣmaṇa Joo our beloved Sadguru Mahārāj. This paper was presented by Svāmī jī in Sanskrit some three decades back at Mahātantrasammelana organised by M. M. Dr. Gopinath Kaviraj a renowned scholar of Tantraśāstra at Vārānasī. The paper being unintelligible for commoners, was translated by Sadguru Mahārāj into English some two decades back for the benefit of some of his western disciples and other Indian devotees at the Ishwar Ashram, Nishat, Srinagar. The paper written in lucid Sanskrit language, is of the highest philosophical and spiritual order. I have tried hard to follow my Sadguru Mahārāj and explained every word of Sanskrit text as per Svāmī jī's English rendering. The Sanskrit text alongwith Roman script will fulfil the need of those for whom the sanskrit text is unintelligible.

Kuṇḍalinī is considered to be the most advanced of all yogic practices. It does not involve any external worship or external rituals. The practice is done entirely within. The accomplished practitioner of Kuṇḍalinī becomes fully conscious of his identity with that which manifests the universe. Kuṇḍalinī refers to the ultimate union of Śiva and Śakti. The Śakti in her form as Kuṇḍalinī is awakened by practicing certain austerities. Śiva, the principal of divine consciousness resides at the Sahasrāra Cakra at the

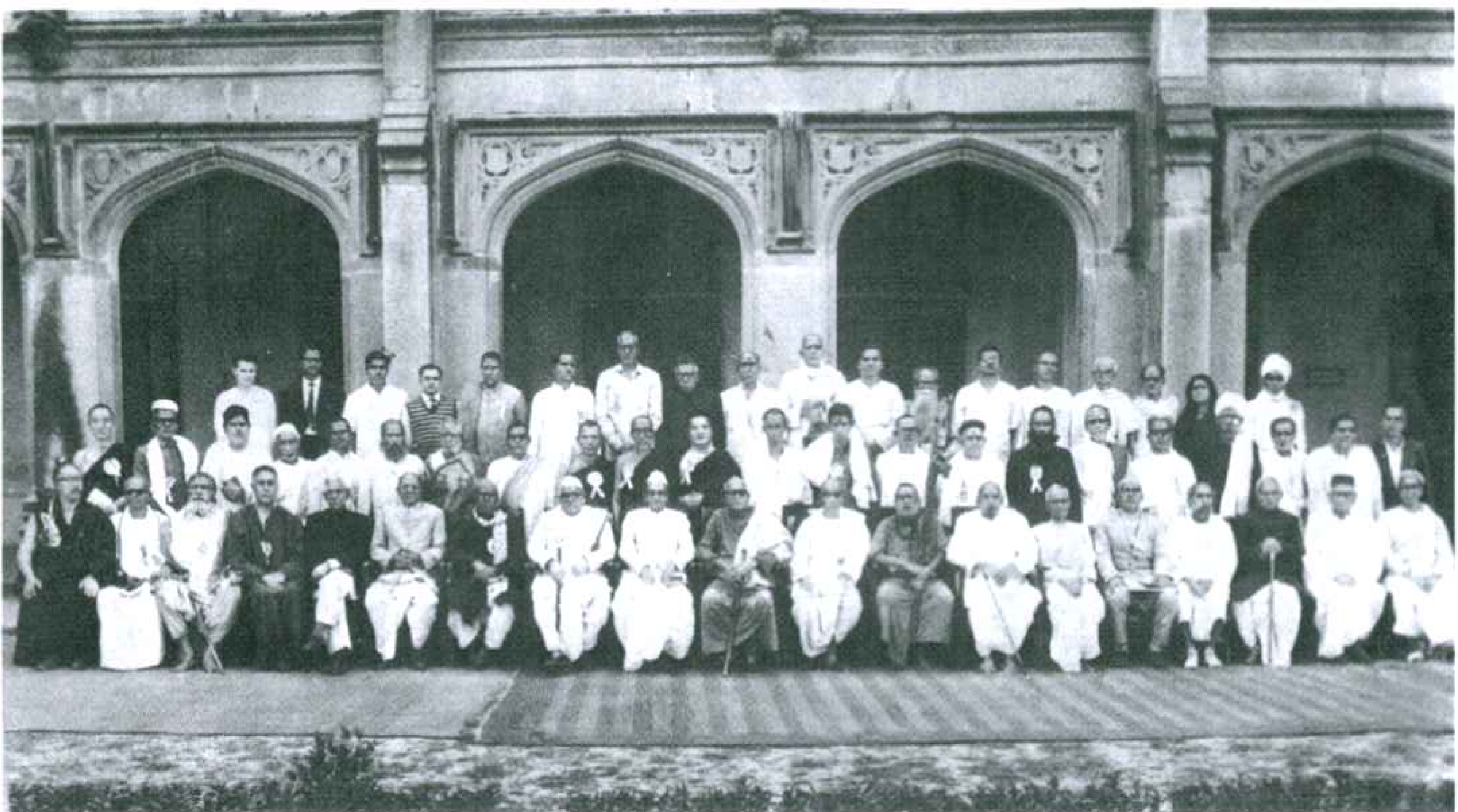
crown of the head. It is only by leading Kuṇḍalinī from the root centre of the base of the spine successively through each cakra to the crown cakra that the polarities, Śakti and Śiva unite. Through this union that highest state is attained which has been explained by Svāmī jī Mahārāj as the revealing and the concealing energy of Lord Śiva. Just as the energies of light and the energy of heat of fire are inseparable, similarly Kuṇḍalinī is the existence of Śiva, the life and glory of Śiva. It is very heartening to note that Svāmī jī Mahārāj has portrayed the various aspects of Kuṇḍalinī in this philosophical booklet on his own subtle experience, which had startled the learned members and aspirants of Tantra Sammelana. These revealations were extraordinary and unique.

The Ishwar Ashram Trust has been kind enough in publishing this booklet for the benefit of all devotees, so that the message of Sadguru Mahārāj can travel far and wide and hundreds of aspirants striving for perfection can achieve the goal.

Jai Gurudev

Prof. Makhanlal Kukiloo

May 4th, 1997
Sadguru Janam Jayanti



वाराणसी में आयोजित तन्त्र-महासम्मेलन में कुण्डलिनीरहस्य पर प्रकाश डालने के लिए पधारे तन्त्रविज्ञों में सद्गुरु महाराज।

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श्री ईश्वरस्वरूप स्वामी लक्ष्मणजू रचितं

कुण्डलिनीविज्ञान रहस्यम्

आंग्लभाषानुवादोपेतम्

स्वाधारादुल्लसन्ती द्युतिविदितमहादिव्यतेजःस्वरूपा
षट्चक्रं स्फोरयन्ती गतिकृतमधुरध्वानमावेदयन्ती।
प्राप्येशं तोषयन्ती दशशतकमले व्याप्य विश्वं स्थिता या
विश्वानन्दप्रवाहान् वितरतु भवतां कौलिकी कुण्डली सा।।

(Svādhārādullasantī dyutividitamahādivyatejaḥsvarūpā
ṣaṭcakram sphorayantī gatikṛtamadhuradhvānamāvedayantī
prāpyeśam toṣayantī daśaśatakamale vyāpya viśvam sthitā yā
viśvānandapravāhān vitaratu bhavatām koulikī kuṇḍalī sā)

There are three aspects of Kuṇḍalinī - one is called "Prāṇa Kuṇḍalinī", the other is "Cit Kuṇḍalinī", and the third is "Parā Kuṇḍalinī" but कौलिकी कुण्डली (Koulikī Kuṇḍalinī) is that Kuṇḍalinī where all the three-fold Kuṇḍalinīs i.e. Prāṇa Kuṇḍalinī, "Cit Kuṇḍalinī" and "Parā Kuṇḍalinī" reside. सा (Sā) - that Koulikī Kuṇḍalinī विश्वानन्दप्रवाहान् (Viśvānandapravāhān) - all the streams and floods of the state of जगदानन्द (Jagadānanda) वितरतु भवतां (Vitaratū bhavatām) - produce or manifest before you.

The formation of Kuṇḍalinī is described as under -

स्वाधारादुल्लसन्ती (Svādhārādullasantī) - rising from its resting place i.e. मूलाधार चक्र (Mūlādhāra cakra).

Mūlādhāra is the resting place of Kuṇḍalinī, from this Cakra when she rises, द्युतिविदित महादिव्य तेजः स्वरूपा (Dyutividita mahādivya tejaḥ svarūpā) - by its own glamour, she understands and appears to everybody who experiences the state of rise of Kuṇḍalinī. She is, महादिव्यतेजः स्वरूपा (Mahādivya tejaḥ svarūpā) supreme embodiment of प्रकाश i.e. light of consciousness.

षट् चक्रं स्फोरयन्ती (Ṣaṭcakram sphorayantī) - she vibrates six wheels (ṣaṭcakra) which are residing in that central path known as suṣamṇā. Vibrating is just to put these wheels into existence, otherwise we also have 'cakras' but they are dead. We cannot experience it, but it vibrates. She vibrates these six 'cakras' by गति (gati) - the motion and by that supreme motion she मधुर-ध्वानमावेदयन्ती (Madhuradhvānamāvedayantī)-produces very tasty sound or very joyful sound. Having got its confirmation that it is joyful sound by which these six 'cakras' are vibrated which are residing in the path of suṣamṇā, she प्राप्येशं (Prāpyeśam) reaches at the seat of master - Lord Śiva and तोषयन्ती Ttoṣayantī) tries to keep him peaceful, दशशतकमले (Daśaśatakamale) - in the thousand petalled 'cakra' in the skull and there, विश्वं व्याप्य स्थिता या (Viśvam vyāpya sthitā yā) she pervades the whole universe of 118 worlds. Let that Koulikī Kuṇḍalinī produce the streams and flows of jagadānanda to you.

भोः भोः शैवागमनिष्णाताः श्रोतारः। अद्य मया कुण्डलिनीविज्ञानविषयमधिकृत्य यथा बुद्धि यथागुर्वाम्नायंच किञ्चित् प्रस्तूयते। तत् सावधानतया शृण्वन्तु भवन्तः।

(Bhoḥ! Bhoḥ! Śaivāgamaniṣṇātāḥ śrotāraḥ adya mayā kuṇḍalinīvijñāna viṣayamadhikṛtya yathā buddhi yathāgurvāmnāyamca kiñcit prastūyate. tat sāvadhānātayā śṛṇvantu bhavantaḥ)

भोः भोः शैवागमनिष्णाताः श्रोतारः (Bhoḥ! Bhoḥ! Śaivāgama nisṇātāḥ śrotāraḥ) oh! Scholars and Pandits soaked in the secrets of Śaivism, अद्य (Adya) - today, कुण्डलिनी विज्ञानविषयमधिकृत्य (Kuṇḍalinī vijñānaviṣayama dhikṛtya) - taking the subject of the knowledge of Kuṇḍalinī, मया किञ्चित् प्रस्तूयते (Mayā kiñcit prastūyate) - I put something before you, यथाबुद्धि (Yathābuddi) according to my intellect and यथा गुर्वाम्नायंच (Yathā gurvāmnāyañca) according to what I have experienced by the grace of my Masters. सावधानतया तत् शृण्वन्तु भवन्तः (Sāvadhānatayā tat śṛṇvantu bhavantaḥ) - let you hear it with awareness - attentively.

सामान्यरूपतया पूर्णाहन्तारूपा शैवी विसर्गशक्तिः कुण्डलिनी इति कथ्यते, या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते।

(Sāmānyarūpatayā pūrṇāhantārūpā śaivī visargaśaktiḥ kuṇḍalinī iti kathyate, yā sārdhatrivalayākārā āmnāyeṣu pratipādyate.)

सामान्यरूपतया कुण्डलिनी (Sāmānyarūpatayā kuṇḍalinī) in

general way Kuṇḍalinī is कथ्यते (Kathyate) supposed to be पूर्णाहन्तारूपा शैवी विसर्गशक्तिः (Pūrṇāhantārupā śaivī visargaśaktiḥ) the creative energy of Lord Śiva which is filled with complete I-consciousness. या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते (Yā sārdhatrivalayākārā āmnāyeṣu pratipādyate) - which is said in Tantras that it has three and a half coils. In three and a half coils it rests in Mūlādhāra cakra.

Why three and a half coil? What is the definition of three coils and what is the definition of half coil?

तत्रा प्रमेयप्रधानं अहन्तारूपं कुण्डलिन्याः प्रथमो वलयः

(Tatra prameyapradhānam ahantārūpam kuṇḍalinyāḥ prathamo valayaḥ)

That I-Consciousness which is attached to objectivity, is the first coil of Kuṇḍalinī.

प्रमाणप्रधानं अहन्तारूपत्वं द्वितीयो वलयः

(Pramāṇapradhānam ahantārūpatvam dvitīyo valayaḥ)

That I-Consciousness which is attached to cognitive cycle is the second coil of Kuṇḍalinī.

प्रमातृप्रधानं अहं स्वरूपत्वं च अस्याः तृतीयो वलयः।

(Pramātṛpradhānam aham svrūpatvam ca asyāḥ trifīyo valayaḥ)

Where predominance is given to pramātā i.e. subjective consciousness - that I-Consciousness is the third coil of Kuṇḍalinī.

तथावशिष्टार्धवलयः प्रमाप्रधान अहमात्मकः

(Tathāvaśiṣṭārdhavalayaḥ pramāpradhāna ahamātmakaḥ)

Before explaining Pramā (प्रमा) let us define प्रमाता (Pramātā) first—

What is प्रमाता? प्रमाता (Pramātā) is that knower who is attached to known, who is attached to object and where there are traces of objectivity before him. Where these traces are also dissolved in the state of प्रमाता (Pramātā) that state of प्रमाता (Pramātā) is called प्रमा (Pramā) or प्रमिति (Pramiti). That I-Consciousness where that प्रमिति (Pramiti) is residing is supposed to be half coil of Kuṇḍalinī.

इति अस्या आगमिकी रहस्यप्रक्रिया

(Iti asyāḥ āgamikī rahasyaprakriyā)

This is the secret of Tantras revealed about Kuṇḍalinī.

इत्येवंरूपा परविमर्शात्मासौ परा संविदेव यदा बहिर औन्मुख्यलक्षणात् स्वातन्त्र्यात् तत्तद्रूपतया अवबिभासयिषया स्वात्मन्येव प्रोल्लसति, तदा सा पराशक्तिर्घटपटादिभावं स्वात्म अभिन्नरूपतया विमृशन्ती सुप्ताहिसदृशी शक्तिकुण्डलिनीति सर्वाम्नायेषु निगद्यते।

(Ityevamrūpā paravimarśātmāsou parā samvideva yadā bahira ounmukhyalakṣṇāta svātantryāta tattadrūpatayā avabibhāsayiṣayā svātmanyevaprollasati, tadā sā parāśaktir ghaṭapaṭādibhāvam svātma abhinnarūpatayā vimṛśanti suptāhisadṛśī śaktikuṇḍalinī iti sarvaāmnāyeṣu nigadyate.)

इत्येवंरूपा (Ityevamrūpā) - So this way, परविमर्शात्मा (Paravimarśātmā) - the supreme vimarśa i.e., I-Consciousness. That supreme consciousness बहिर औन्मुख्यलक्षणात् स्वातन्त्र्यात् (Bahir ounmukhya lakṣaṇāta svātantryāta) - when takes the support of her freedom - that freedom has got three phases; first phase of स्वातन्त्र्य (Svātantrya) is just towards objectivity, second is when it is directed towards objectivity and third is when it is resting in objectivity. At the point when it goes outside by svātantrya तत्तद्रूपतया अवबिभासयिषया (Tattadrūpatayā avabibhāsayiṣayā) - that svātantrya is the main cause of the manifestation of the universe viz the complete manifestation of the universe takes place by that main cause which is the svātantrya - which is towards objectivity, and which is not resting in that objectivity, but in which tendency is towards objectivity - towards outward creation. स्वात्मन्येव प्रोल्लसति (Svātmanyeva prollasati) - that Svātantrya Śakti of that creative energy even then rests in her own nature or she exists in her own nature. तदा (tadā) - then, सा पराशक्तिः (Sāparāśaktiḥ) - that supreme energy of God-consciousness, घटपटादिभावं स्वात्म अभिन्नरूपतया विमृशन्ती (Ghatapaṭādibhāvam svātma abhinnarūpatayā vimṛśantī) - perceives all objective world as one with her own nature, not separate from her nature. At that time she takes the formation of सुप्ताहिसदृशी (Suptāhi sadṛśī) - that serpent which is just resting, sleeping. That state

of Svātantrya śakti and that state of creative energy of Lord Śiva is nominated as शक्तिकुण्डलिनी (Śakti Kuṇḍalinī) इति सर्वाम्नायेषु निगद्यते (Iti sarvāmnāyeṣu nigadyate) - in all Tantras it is said like this :

येयम् (yeyam) - That Śakti Kuṇḍalinī

प्रकाश्य सर्ववस्तूनां विसर्गरहिता तु सा।

(Prakāśya sarvavastūnāṁ visargarahitā tu sā.)

इति श्रीतन्त्रालोकोक्त नीत्या विसर्गरूपापि विसर्गरूपतामनश्नुवाना स्वात्मन्येव चमत्कृतिमयी शिवस्याद्योन्मेषात्मिका शक्तिर्भवति।

(Iti Śrī tantrālokota nītyā visargarūpāpi visargarūptāmanaśnuvānā svātmanyeva camatkrtimayī śivasyādyon meṣātmikā śaktirbhavati.)

किञ्च शैवशासन दृष्टया यदा योगी स्वात्माभिन्न शिवस्वरूप-परामर्शानुसन्धानवशाद् विश्वात्मसात्कार रूपायां समावेश भूमौ तिष्ठति तदास्य विसर्गशक्तौ समावेशो जायते येन स परमं शक्तिस्पन्दं स्वात्मनि चमत्कुर्वन् शक्ति कुण्डलिनी दशामाविशति।

(Kiñca, śaivaśāsanadreṣtyā yadā yogī svātmābhinnśiva svarūpaparāmarśānusandhānavaśāt viśvātmasātkār rūpāyām samāveśabhūmou tiṣthati tadāsya visargaśaktou samāveśo jāyate, yena sa Paramam Śaktispandam svātmanicamatkuravan Śakti kundalini daśāmāviśati.)

सा (Sā) - that Śakti Kuṇḍalinī is प्रकाश्य (Prakāśya) the light producer of सर्ववस्तूनां (Sarvavastūnām) every object. Here light means knowledge or consciousness

and in individual that light is produced in five classes:

1. Light of शब्द (Śabda) - Sensation of hearing
2. Light of रूप (Rūpa) - Sensation of seeing
3. Light of स्पर्श (Sparśa) - Sensation of touching
4. Light of रस (Rasa) - Sensation of tasting
5. Light of गंध (Gandha) - Sensation of smelling

विसर्गरहिता तु सा (Visargarahitā tu sā) - actually she has not come out of her nature. Although it seems to everybody that she has stepped out but she is lost, infact neither she is lost nor she has stepped out, because we see all this manifestation has not gone astray, it is in the centre of her nature. इति श्रीतन्त्रालोकोक्तनीत्या (Iti Śrī Tantrālokoktanītyā) - this is according to the statement of Tantrāloka, विसर्गरूपापि (Visargarūpāpi) - although it is creative विसर्गरूपतां अनश्नुवाना (Visarga-rūpatām anaśnuvānā) - it has taken the position of creativeness, but it has not created anything. It is just glamour of her own nature of svātantrya, स्वात्मन्येवचमत्कृतिमयी (Svātmanyeva camat-kritimayī) - She enjoys the taste of her own nature there also. शिवस्याद्योन्मेषात्मिका शक्तिर्भवति (Śivasyādyon-meṣātmikā śaktir bhavati) - it is prescribed or nominated as that energy of Lord Śiva which taken the formation of first sprout in her own nature and that first sprout takes the position of manifestation of 118

worlds, किञ्च (Kiñca) - There is one more point, शैवशासन दृष्ट्या (Śaivaśāsana drṣṭyā) - that according to the statement of Śiva śāstra, यदा योगी (Yadā yogī) - when a yogi, स्वात्माभिन्नशिव स्वरूप परामर्शानुसन्धानवशाद् (Svātma-bhinnaśiva svarūpa parāmarśānusandhānavaśād) - takes the support of attentiveness - awareness and meditates on Śiva svarūpa which is one with this nature, विश्वात्मसात्काररूपायां समावेश भूमौ तिष्ठति (Viśvātma-sātkāra rūpāyām samāveśa bhūmou tiṣṭhati) achieves the state of trans going inside - in his own nature which is that samādhi wherein it dissolves the whole universe in her nature - that is समावेश (Samāveśa) - to extract all the class of 118 worlds in her own nature. when a yogi mediates like that then, अस्य विसर्गशक्तौ समावेशो जायते (Asya visargaśaktou samāveśo jāyate) - he steps in the creative energy of lord Śiva, येन स परमं शक्ति स्पन्दं स्वात्मनिचमत्कुर्वन् (Yena sa paramam śakti spandam svātmani camatkurvan) - by that way he perceives the taste in his own nature - the supreme movement of energy, शक्तिकुण्डलिनीदशामाविशति (Śaktikuṇḍalinī daśāmāviśati) - and that yogi gets entry in the state of Śakti-kuṇḍalinī.

शक्तिकुण्डलिन्याः स्वरूपं तन्त्रसद्भावे यथा

(Śaktikuṇḍalinyāḥ svarūpam tantrasadbhāve yathā)

तन्त्रसद्भावे (Tantrasadbhāve) in the Tantrasadbhāva, स्वरूपं (Svarūpam) the nature of, शक्ति कुण्डलिन्याः (Śakti-

kuṇḍalinyāḥ) Śakti-Kuṇḍalinī is described as under :-

या सा शक्तिः परा सूक्ष्मा निराचारेति कीर्तिता।
हृद्बिन्दुं वेष्टयित्वान्तः सुषुप्तभुजगाकृतिः॥
तत्र सुप्ता महाभागे न किञ्चिन्मन्यते उमे।
चन्द्राग्नि रवि नक्षत्रैर्भुवनानि चतुर्दश।
क्षिप्तोदरे तु या देवी विषमूढेव सा गता॥

(Yā sā śaktiḥ parā sūkṣmā nirācāreti kīrtitā
hṛdbindum veṣṭayitvāntaḥ suṣuptabhujagākṛtiḥ,
tatra suptā mahābhāge na kiñcinmanyate ume,
candrāgni ravi nakṣatrairbhuvanāni caturdaśa,
kṣiptodare tu yā devī viṣamūḍheva sā gatā)

या सा शक्तिः (Yā sā śakti) that Supreme and Subtle Energy, is निराचारा (Nirācārā) above the boundary of caste, हृद्बिन्दुं वेष्टयित्वान्तः (Hṛdbindum veṣṭayitvāntaḥ) it resides in each and every human being irrespective of caste, creed and colour. The बिन्दु (Bindu) which is the real heart, resides in each and every centre of six cakaras right from मूलाधार (Mūlādhāra) to सहस्रार (Sahasrāra). The centre of the mūlādhāra cakra is the heart, the centre of the navel (नाभि) cakra is the heart, the centre of हृद् (Hṛd) heart cakra is the heart, the centre of कण्ठ (Kaṇṭha) throat cakra is the heart, the centre of the भ्रूमध्य (Bhrūmadhya) the centre of eyebrows cakra is the heart and the centre of the सहस्रार (Sahasrāra) one thousand petals cakra is the heart, that Supreme Energy protects that point of heart in her own nature, and सुषुप्तभुजगाकृति (Suṣuptabhujagākṛtiḥ) she takes, the for-

mation of that serpent which is just sleeping.

उमे महाभागे (Ume mahābhāge) O! Parvati तत्र सुप्ता (Tatra suptā) there she rests in deep sleep.

न किञ्चिन्मन्यते (Na kiñcinmanyate) she does not understand anything except her own nature. Although she takes चन्द्र (Candra) the moon, अग्नि (Agni) fire, रवि (Ravi) Sun नक्षत्रैः (Nakṣatraiḥ) all the stars, भुवनानि चतुर्दश (Bhuvanāni caturdaśa) all the fourteen worlds, क्षिप्तोदरे (Kṣiptodare) and makes them rest in her own body, या देवी (Yā devī) that goddess appears just as if विषमूढेव सा गता (Viṣamūḍheva sā gatā) she has lost her consciousness by some heavy dosage of poison.

सैव शक्ति कुण्डलिनी भगवती श्री तन्त्रालोके (Saiva Śakti kuṇḍalinī bhagavatī Śri Tantrāloke) in the Tantrāloka that Śakti Kuṇḍalinī is described as follows :-

कला सप्तदशी तस्मादमृताकाररूपिणी
(Kalā saptadaśī tasmādamṛtākārarūpiṇī)

That seventeenth kalā is filled with the embodiment of supreme nectar which has nothing to do with objective world, cognitive world and subjective world. सप्तदशी कला (Saptadaśīkalā) seventeenth Kalā is that phase of the moon that is ever present even during the dark phase. It refers to the flowing out of the universal nectar of God consciousness.

इत्यारभ्य (Ityārabhya) starting from this प्रकाश्य सर्ववस्तूनां विसर्ग रहिता तु सा शक्तिकुण्डलिका (Prakāśya sarvavastūnām visarga rahitā tu sā, śaktikuṇḍalikā) she gives light and consciousness to everybody but she does not produce anything. That is Śakti Kuṇḍalikā - Kuṇḍalinī.

इत्यन्तं निरूपितास्ति (Ityantam nirūpitāsti) upto this śloka it is explained there in Tantrāloka.

परापराशक्त्यपर पर्यायाया: विसर्गशक्ते-
रियं बीजात्मिका मध्यमा दशा भवति।

(Parāparā śaktyaparaparyāyāyāḥ visargaśakte-riyam bījātmikā madhyamā daśā bhavati)

परापरा शक्ति (Parāparā Śakti) the medium energy of Lord Śiva is also known as विसर्गशक्ति (Visarga Śakti) the creative energy.

बीजात्मिका मध्यमा दशा भवति (Bījātmikā madhyamā daśā bhavati) This is the seed of all other energies because from there they flow forth. The supreme state of Visarga Śakti is पराकुण्डलिनी (Parā Kuṇḍalinī). परापराशक्ति (Parāparā Śakti) the second energy is medium energy. अपरा शक्ति (Aparā-Śakti) the third energy is inferior energy. It is known as प्राणकुण्डलिनी (Prāṇa Kuṇḍalinī).

अस्या विसर्गशक्तेराद्यन्तदशयोर्वर्णनं प्राणकुण्डलिनी
पराकुण्डलिनी निरूपणावसरे भविष्यति।

(Asyāḥ visarga śakterādyanta daśayor varṇanam prāṇa-kuṇḍalinī parākuṇḍalinī nirūpaṇāvasare bhaviṣyati)

विसर्गशक्तेराद्यन्तदशयोर्वर्णनं (Visarga śakterādyanta daśayor varṇanam) - This Visarga Śakti (creative energy) will be explained, from its आद्यन्तदशयोः (Ādyanta daśayoḥ) first दशा (Daśā) which is the Supreme state i.e. पराकुण्डलिनी (Parā Kuṇḍalinī) to the last state i.e. प्राणकुण्डलिनी (Prāṇa Kuṇḍalinī), at the time of defining these two states i.e. Prāṇa Kuṇḍalinī and Parā Kuṇḍalinī. कामकलापरामर्शानुसारेण (Kāmakalā parāmarśānusāreṇa) - Kāma-kalā means the unification of the two aspects of any sensation. Kāma (काम) does not mean only sex. It means when your eyes are united with form, it also exists when the ear is united with sound, the nose united with smell, the skin united with touch or some flower, or some softness - that is कामकला। Thus कौलयोगी अपि (Koulayogī api) the aspirant of the koula system also चर्याक्रमे (Caryā-krame) meditates on these unifications in their various manifestations and तां शक्ति कुण्डलिनीं (Tām śaktikuṇḍalinīm) - that Śakti Kuṇḍalinī, साक्षात्करोति (Sākṣātkaroti) he experiences; this is called caryā-krama, which is succession (krama) in the activity (caryā) of the senses. सिद्धयोगिनी सङ्घट्टात्मक समावेशावसरे (Siddha yoginī saṅghattātmaka samāveśāvasare) सिद्ध (Siddha) means male adept योगिनी (yoginī) means female aspirant or siddha is "I" Consciousness and yoginī refers to whatever activity limited with it. The customary meaning of Siddhayoginī is the unification of two people. But the समावेश (Samāveśa) absorption of Siddha-yoginī can also take place at the conjunc-

tion, the unification of any two perceptions or Siddha can be the ear (not physical ear but the energy of hearing) and yoginī the sound. For meditation in caryā-krama the sensation of the knowledge of this cognition is utilized. कामतत्त्वरूपतया (Kāmatattva-rūpatayā) This is known as the reality of Kāma-tattva.

यदाहुराचार्याभिनवगुप्तपादाः
(Yadāhurācāryābhinavaguptapādāḥ)

Ācārya Abhinavagupta has also clarified this in his Tantrāloka.

अतएव विसर्गोऽयमव्यक्तहकलात्मकः
कामतत्त्वमिति श्रीमत्कुलगुह्वर उच्यते।
कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते *(तन्त्रालोक-३-१४६)*
(Ataeva visargo'ayamavyaktahakalātmakaḥ
kāmatattvamiti śrīmatkulaguhvara ucyate
kāmasya pūrṇatā tattvam saṅghaṭṭe pravibhāvyate)

In the श्रीमत्कुलगुह्वर (Śrimatkulaguhvara) Tantra उच्यते (Ucyate) - It is said that the विसर्गोऽयं (visargoayam) - the energy of creation is found in the contact of two - may be joy, may be satisfaction, but something is created. अव्यक्तहकलात्मकः (Avyaktahakalātmakaḥ) - This creative energy is the letter ह (ha) this letter is a half letter and is not produced fully. This partly produced "ह" (ha) is known as the कामतत्त्वं (Kāmatattvam) the reality of willful desire. कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते (Kāmasya pūrnatā tattvam saṅghaṭṭe pravibhāvyate) kāma (will-

ful desire) gets its fullness only when it is united. When it is united that is actual position of kāma.

श्रीवातूलनाथाचार्येणापि (Śrī Vātūlanāthācāryeṇāpi) Ācārya Vātūlanātha also prescribes in his Sūtras - सिद्धयोगिनी सङ्घट्टान्महामेलापोदयः (Siddhayoginī saṅghaṭṭānmahā melāpodayah) महामेलापोदयः (mahāmelāpodayh) Supreme unification takes place, सङ्घट्टात् (saṅghaṭṭāt) by the contact of siddhas and yoginis. Siddhas refer to I-Consciousness and yoginis refer to whatever objectivity united with it. So this verse does not refer physical sexual contact but all sensual contacts.

इत्यस्मिन् सूत्रे (Ityasmin sūtre) in this sūtra of Vātūlanātha, महामेलापशब्देन (Mahāmelāpaśabdena) by the word of festival of supreme conjunction. सेयं शक्ति कुण्डलिनी निरूपिता (Seyam śakti kuṇḍalinī nirūpitā) that Śakti Kuṇḍalinī is defined where the supreme meeting of Śiva and Śakti takes place.

यस्यां क्षणमात्रमपि स्थितिं प्राप्य कौलयोगी

(Yasyām kṣaṇamātramapi sthitim prāpya koulayogī)

In that Koulayogi experiences this state only for one second.

वेद्य वेदकात्म शिवशक्त्यात्मद्वयविगलनेन
तां शिवशक्त्यात्म महासामरस्यरूपां स्थितिमनुभवति

(Vedya vedakātma Śivaśaktyātma dvaya vigalanena tām Śivaśaktyātma mahāsāmarasyarūpām sthitimanubhavati)

Then he experiences and achieves the conjunction of Śiva and Śakti. It is that state where Śiva and Śakti cannot be distinguished from each other. The individuality of Śiva and Śakti is lost. Śiva and Śakti are everywhere. It is just like mixing of two pots of milk. Once united these two pots of milk cannot be separated. Thus in this state, differentiatedness of these two Śiva and Śakti, gets disappeared.

इत्यस्यां सिद्धयोगिनीसङ्घट्टात्म महामेलापदशायां
शक्तिकुण्डलिनी दशामनुभवन्
यः कौलयोगी चर्याक्रममाचरति, स एव
चर्याक्रमेऽधिकृतोऽस्ति, नान्य इत्यवधातव्यम्।

(Ityasyām siddha yoginī saṅghaṭṭātma mahāmelāpadaśāyām śakti kuṇḍalinī daśāmanubhavan yaḥ koulayogi caryākramamācarati sa eva caryākrame adhikṛto'asti nānya ityavadhātavyama)

इत्यस्यां महामेलापंदशायां (Ityasyām mahāmelāpadāśāyām) In that state of the great festival of union, सिद्धयोगिनी सङ्घट्टात्म (Siddhayoginī saṅghaṭṭātma) - which takes place by the contact of siddhas and yoginīs, यः कौलयोगी शक्ति कुण्डलिनी दशामनुभवन् (Yah koulayogī Śakti kuṇḍalinī daśām anubhavana) - the koula yogī perceives the state of Śakti Kuṇḍalinī, चर्या क्रममाचरति (Caryākramamācarati) - and can do whatever he likes afterwards. There is no sin for him in any action. स एव चर्याक्रमेऽधिकृतोऽस्ति (Sa eva caryākrame'adhikṛto'asti) He alone is fit for caryā

krama i.e. the practice of entering into the supreme through sensual contact filled with knowledge. नान्य इत्यवधातव्यम् (Nānya ityavadhātavyam) none else, this must be understood clearly. तस्मात् परिपूर्णस्वात्मावमर्शनिष्ठानां (Tasmāt paripūrṇasvātmāvamarśa niṣṭhānām). Therefore those yogīs, who are established in the awareness (विमर्श) of their nature as Śiva, पूर्णाशयानां एव (Pūrnā śayānām eva) who have ocean like broad or skylike limitless hearts, अस्मिन्निरुत्तरसमावेशास्पदे (Asminnirūttara samāveśāspade) and who are seated in that state which is above all, चर्याक्रमेऽधिकारो नेतरेषाम् (Caryākrame'adhikāro netareṣām) are authorised to follow the path of caryā krama, others will commit a blunder and will go to hell.

यदाहुः श्री क्षेमराजपादाः

(Yadāhuḥ Śrī Kṣemarājapādāḥ)

Śrīkṣemarāja also wrote the following verse in this connection

ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयैश्चर्व्यताम्।

(स्पन्दनिर्णय)

(Te nātrādhikṛtāḥ paraiḥ punaridam pūrṇāśayaiścarvyatām)

(Spanda Nirṇaya)

The yogis considering that they are established in it, but cannot hold it while attempting are not fit for this communication of rising Śakti Kuṇḍalinī. To perceive

this state of caryā-krama, a yogī must be an ocean like broad-minded because it is an ocean where all streams in their movement become unknown and rest in without making any sound.

अथ प्राणकुण्डलिनीस्वरूपं निर्णीयते।

(Atha prāṇa-kuṇḍalinīsvarūpam nirṇīyate)

अथ (Atha) now, प्राणकुण्डलिनीस्वरूपं (Prāṇa-kuṇḍalinī svarūpam) the nature of Prāṇa-Kuṇḍalinī. निर्णीयते (Nirṇīyate) I will explain.

चिच्चमत्कृतिरूपा विसर्गशक्तिः।

(Ciccamatkṛtirūpā visargaśaktiḥ)

चित्विसर्गशक्तिः (Cit-visargaśaktih) the creative energy of Lord Śiva, चमत्कृतिरूपा (Camatkṛtirūpā) is filled with the taste of Her consciousness.

स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः।

(Svātmanaḥ svātmani svātmakṣepo vaisargikī sthitiḥ)

(Tantrāloka III-141)

स्वात्मनः (Svātmanaḥ) from one's own self, स्वात्मनि (Svātmani) in one's own self, स्वात्मक्षेपो (Svātmakṣepo) to create one's own self. वैसर्गिकी स्थितिः (Vaisargikī sthitih) is the nature of Visarga-śakti.

To create the self from the self in the self is the reality of creative energy. Thus creating 'self' in 'self' from 'self' is the definition of creative energy.

इत्याचार्याभिनवगुप्तपादोक्त्या स्वात्मन्येव विसर्गस्योन्मेषदशां परामृशन्ती प्राक्संवित्प्राणे परिणतां इति नयेन प्राणनरूपतां चावभासयन्ती प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते।

(Ityācāryābhinavaguptapādoktyā svātmanyeva visargasyonmeṣadaśām parāmṛśantī prāk samvitprāṇe pariṇatām itinayena prāṇanarūpatām cāvabhāsayantī prāṇkuṇḍalinī rūpatayāgameṣu nirūpyate)

इत्याचार्याभिनवगुप्तपादोक्त्या (Ityācāryābhinavagupta-pādoktyā) this is the statement of Ácārya Abhinava Gupta pāda that स्वात्मन्येव विसर्गस्योन्मेष दशां परामृशन्ती (Svātmanyeva visargasyonmeṣa daśām parāmrśantīm) when Kuṇḍalini experiences the state of the creative energy of consciousness in Her own nature then, 'प्राक् संवित्प्राणे परिणतां' इति नयेन प्राणनरूपतां चावभासयन्ती (Prāk Samvitprāṇe pariṇatām iti nayena prāṇanarūpatām cāvabhāsayantī) as described by Kallaṭa, in the very beginning of creation, breath (prāṇa) comes forth as the first creation. When the god consciousness flows out in the creative cycle, she takes the formation of that breath which is not this inhaling and exhaling breath but (Prāṇana) i.e. vibrating breath. When a woman conceives a child that child is first produced with this vibrating breath. At that time there is no actual breathing, there is only life. That is vibrating breath. प्राणन् (Prāṇana) प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते (Prāṇakuṇḍalinī rūpatayāgameṣu nirūpyate) when this creative Energy

(visargaśakti) has taken the form of vibrating breath the scriptures tell us that this breath is in the form of Prāṇakuṇḍalinī.

यद्यप्यस्यां प्राणकुण्डलिनीरूपायां विसर्गशक्तौ प्राणनरूपत्वात् बहिर्भावावभासनात्मिका स्थितिर्दृश्यते, तथाप्यत्र प्राणादि पञ्चवाहस्यानुन्मीलनात् स्वात्मानन्द चमत्कृतिमयत्वमेव सर्वतः प्रवर्तते।

(Yadyapyasyām Prāṇakuṇḍalinīrūpāyām visargaśaktou prāṇana rūpatvāta bahirbhāvāvabhāsanātmikā sthitirdrśyate, tathāpyatra prāṇādi pañcavāhasyānunmīlanāta svātmānanda camatkṛtimayatvameva sarvataḥ pravartate)

Though in this creative energy of Lord Śivā, supposed to be the state of Prāṇa Kuṇḍalinī, it takes the formation of that vibrating force of breath then the blissful state of one's nature appears. In the next movement of this vibration the five states of breath namely प्राण (Prāṇa) अपान (Apāna) समान (Samāna) उदान (Udāna) व्यान (Vyāna) take the formation of प्राणनशक्तिः (Prāṇanaśaktiḥ). At this stage, however, these five breaths are not yet manifested because of this in this state of Prāṇakuṇḍalinī only the blissful state of one's nature appears.

1. प्राण (Prāṇa) - breathing in and out.
2. अपान (Apāna) - It exists when in bathroom we push out stool or urine.
3. समान (Samāna) is that breath which keeps our

nerves in real position and all vital channels in balance.

4. उदान (Udāna) is the breath which digests the food in our body.
5. व्यान (Vyāna) is the breath that stimulates all this and directs it with vibrating force.

इयमेव प्राणकुण्डलिनीरूपा
चितिशक्तिर्विसर्गस्यादिकोटचात्मनि
स्वरूपे स्फुरतीति कौलयौगिभिरनुभूयते।

(Iyameva prāṇakuṇḍalinīrūpā
citiśaktirvisargasyādikoṭyātmani
svarūpe sphuratiti koulayougibhiranubhūyate)

इयमेवचितिशक्तिः (Iyamevacitiśaktiḥ) This energy of consciousness प्राण- कुण्डलिनीरूपा (Prāṇa kuṇḍalinīrūpā) which is in the form of Prāṇa Kuṇḍalinī विसर्गस्यादि कोटचात्मनि स्वरूपे स्फुरतीति (Visargasyādikotyātmani svarūpe sphuratīti) appears in the first state of the creative pulse, कौलयोगिभिरनुभूयते (Koulayougibhiranubhūyate) it is experienced by Śaiva yogis.

अत्रतु स्वानुभवसारमपि किञ्चिन्मया वर्ण्यते।

(Atratu svānubhavasāramapi kiñcinmayā varṇyate)

Regarding this Prāṇa Kuṇḍalinī, I shall explain to you according to my own experience.

तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम्।

तदा तस्मिन् महाव्योम्नि प्रलीनशशिभास्करे
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः॥ *(स्पन्द-२४-२५)*

*(Tāmāśrityordhva mārgeṇa candra sūryāvubhavapi
souṣumneadhvanyastamito hitvā brahmāṇḍagocaram
tadātasmina mahāvyomni pralīna śaśibhāskare
souṣupta padavanmūḍaḥ prabuddhaḥ syādanāvṛtaḥ)*

According to verses 24 and 25 of स्पन्दकारिका 'Vasugupta' explains the centre of the two breaths is the way. Through this way we will gain entry in rising. In ordinary life this way is closed and blocked, but it opens when prāṇa kuṇḍalinī occurs. When that Supreme Energy of consciousness is concentrated in ऊर्ध्वमार्ग (Ūrdhvamārga) - the centre, we get entry in going high in rising. When we concentrate continuously without any break on that ūrdhvaṁarga - the centre, चन्द्र सूर्यौ उभौ अपि (Candra Sūryou ubhou api) चन्द्र (Candra - the moon) known as incoming breath, सूर्य (Sūrya - the sun) known as outgoing breath, spontaneously enter in the pathway of the central channel (Suṣumnā) and rush down to मूलाधारचक्र (Mūlādhāra cakra) Then as kuṇḍalinī it rises from the mūlādhāra cakra to सहस्रारचक्र (Sahasrāra cakra) passing through the subtle opening of ब्रह्मरन्ध्र (Brahmarandhra) There is a subtle opening at brahmarandhra point, through this the kuṇḍalinī departs from the entanglements of this body and enters that infinite expanse of God-Consciousness where प्रलीनशशिभास्करे breathing in and breath-

ing out are not found existing anywhere. In this state also if perfect attentiveness is not maintained by those yogis, then सौषुप्तपदवन्मूढः (Souṣuptapadavanmūḍaḥ) they will again get drowziness and they are lost, because of diverting consciousness from that vibrating centre for a moment. But we will suddenly come out of that state and fall in the void state called pralayākala. At that point we will not yet be in the diverse cycle of the world filled with thoughts we will be in शून्य voidness. After falling into the void state we will open our eyes and again we are as good as ordinary persons. मूढः (Mūḍaḥ) means that he is just duffer there. This whole universe is filled with consciousness but everybody has lost that consciousness. That is the cause of our being tossed in this cycle of Māyā, torture and repeated births and deaths, disease etc. प्रबुद्धः स्यात् अनावृतः (Prabuddhaḥ syāt anāvṛtaḥ) but that yogi who is प्रबुद्ध (Prabuddha) attentive whole heartedly i.e. who can not loose his consciousness even in choloroform, that yogi is great.

इति श्रीवसुगुप्तपादप्रतिपादितनयेन

(Iti śrīvasuguptapāda pratipāditanayena)

This is the statement of Vasugupta who has explained this in his Spandakārikās. यदा शैवयोगी (Yadā Śaivayogī) when this Śaivayogi, क्षणमप्यवधान शैथिल्यम- सहमानः (Kṣaṇamapyavadhāna śaithilyama-sahamānaḥ) does

not allow absence of awareness even for one moment to take place, सततमेव शिवात्मभावमनुसन्दधानः समावेश दशायामुन्मुखो भवति (Satatameva Śivātmabhāvamanusan-dadhānaḥ samāveśa daśāyāmunmukho bhavati) and is always one pointedly attentive established in Śivabhāva and directs his mind towards samāveśadaśā.

तदास्य स्वात्मानुसन्धिबलादेवोभौ प्राणापानौ सौषुम्ने मार्गे लयं गच्छतः

(Tadāsya svātmānusandhi balādevobhou prāṇāpānou souṣumne mārge layam gacchataḥ)

Then by the power of his one pointedness both breaths (breathing in and breathing out) enter in the central vein automatically.

तदनन्तरमस्य प्राणशक्तिः मूलाधारपदवीमाश्रयते।

(Tadanantaramasya prāṇaśaktiḥ mūlādhārapadavīmāśrayate)

And next moment to that he experiences the state of Prāṇakuṇḍalinī at the site of मूलाधार।

तस्मान्मूलधारान्मध्योर्ध्व मार्गेण प्रोच्छलन्त्यां विकस्वरायां प्राणशक्तौ योगी प्राणकुण्डलिन्यवस्थामनुभवति।

(Tasmānmūladhārānmadhyodhrva mārgeṇa procchalantyām vikasvarāyām prāṇaśaktou yogī prāṇakuṇḍalinyavasthāmanubhavati)

From that mūlādhāra cakra at the beginning of its rise towards सहस्रार चक्र it rises in that Prāṇaśaktiḥ which is विकस्वरायां (Vikasvarāyām) all round bloomed and yogi experiences the state of Prāṇakuṇḍalinī.

अत्र प्राणकुण्डलिनी समावेश दशायां योगिनां द्वे गते भवतः।
(Atraprāṇakuṇḍalinī samāveśa daśāyām yoginām dve gate bhavataḥ)

In this state of Prāṇa-kuṇḍalinī yogis experience two way traffic. तत्राद्यायथा (Tatrādyā yathā) First way for yogis is as under—

केषाञ्चिद्यथा प्राणापानौ मध्यमार्गे लयं गच्छतस्तदा प्रथमं तावदधोमुखौ सन्तौ लम्बिकास्थानं भित्त्वाङ्गुलि पिहित कर्णघोषवद् ध्वनन्तौ मूलाधारचक्रं वेधयतः, तदास्य योगिनो मूलाधारचक्रमुक्तप्रकारेणैव सशब्द पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति।
(Keṣāñcidyathā prāṇāpānou madhyamārge layam gacchatastadā prathamam tāvadadhomukhou santou lambikāsthānam bhittvāṅguli pihita karṇaghoṣavad dhvanantou mūlādhāra cakram vedhayataḥ tadāsya yogino mūlādhāracakramukta prakāreṇaiva saśabda pūrṇa vegena parivartate iti yogi prāthamyenānubhavati)

केषाञ्चिद् - For some yogis, यथा प्राणापानौ मध्यमार्गेलयं गच्छतः - when the breath enters the central channel तदा प्रथमं तावदधोमुखौ सन्तौ - there the incoming breath and the outgoing breath initially descend (adhomukhou). लम्बिकास्थानं - In that अधोमुख state there is a state of Lambikā. The state of लम्बिका cannot be established by any physical means because it is very subtle, there are four passages in लम्बिका. These two breaths, when they take the position of descending, arrive at the लम्बिका that is the passage from the right side. From left side

there is another लम्बिका that is presently active in us while the लम्बिका of right side is blocked. When the two breaths (प्राणापान) collect and take the position of descending, the breath stops and a choking sensation is felt. Then the लम्बिका on the right side opens and the breath rushes down through that opening.

भित्त्वा - when the breath takes entry through the Lambikā अङ्गुलिपिहित कर्णघोषवत् ध्वनन्तौ - it produces a sound which is like that internal sound produced when you close the ears by pressing your fingers on them. It is a continuous sound like the sound of the ocean. When the two breaths gain entry into the सुषुम्ना through the लम्बिका and travel towards मूलाधारचक्र where they rest, a stipulated sound is produced. मूलाधारचक्रं वेधयतः -' At that point the - mūlādhāracakra is penetrated. तदास्य योगिनो मूलाधार चक्रमुक्तप्रकारेणैव सशब्दं पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति - When it is penetrated, the yogi experiences the wheel (cakra) beginning to move with great force and sound. It moves in a clockwise direction. This is the state experienced by yogis at the first moment this occurs.

ततो मूलाधार चक्रादुत्थिता मध्यवाहिनी प्राणशक्ति-र्द्वितीयं नाभिस्थानगतं चक्रं वेधयति, यद् वशात् तत् द्वितीयमपि नाभिचक्रं वेगेन सशब्दं परिभ्रमति। तदानीं योगी यौगपद्येन अनयोः चक्रयोः परिवर्तनदशामनुभवति।

(Tato mūlādhāra cakrāduttthitā madhyavāhinī prāṇa śaktir dvitīyam nābhisthānagatam cakram vedhayati yad vaśāt tat dvitīyamapi nābhicakram vegena saśabdam paribhramati. tadānīm yogī yougapadyenānayoḥ cakrayoḥ parivartanadaśāmanubhavati.)

Just after that Kuṇḍalinī advances from the mūlādhāracakra and rises to penetrate the wheel (cakra) which is residing at the navel. After that penetration this mūlādhāra cakra also begins to move in velocity alongwith sound and at that time yogi does not feel that (nābhicakra) above is moving but he feels mūlādhāra cakra is also moving i.e. that yogi simultaneously experiences the movement of both cakras. Yogi listens that sound and this sound produces joy. (Svāmī jī relates this from his own experience)

तदनु तस्य योगिनः प्राण शक्तिर्नाभि चक्रात् समुत्थाय वेगेन हृच्चक्रं वेधयित्वोर्ध्वं गच्छति, तदा स योगी हृच्चक्रस्यापि वेगेन परिवर्तनदशामनुभवति।

(Tadanu tasya yoginaḥ prāṇa-śaktirnābhi cakrāt samutthāya vegena hṛccakram vedhayitvordhvam gacchati, tadā sa yogī hṛcchakrasyāpi vegena parivartanadaśāmanubhavati)

Now from the nābḥi cakra this breath travels in ths form of kuṇḍalinī upto the heart and penetrates the cakra residing there. This cakra is known as the hrit cakra. After being penetrated, this hṛt cakra (Cakra of the heart) also begins to move rapidly with sound and he feels not only the movement of hrit cakra but he experiences the movement of nābhi and mūlādhāra

cakra as well.

ततः कण्ठस्थानमाप्ता सा मध्यवाहिनी प्राणशक्तिः कण्ठस्थानगतं चक्रमेव भ्रूमध्यस्थानगतं चक्रञ्च वेगेन वेधयति, यद्वशात्ते उभे चक्रे अपि वेगेन परिवर्तेते-इत्यस्य योगिन एवानुभवगोचरत्वमेति।

(Tatah kaṇṭhasthānamāptā sā madhyavāhinī prāṇaśaktiḥ kaṇṭhasthānagatam cakrameva bhrūmadhyasthānagatam cakrañca vegena vedhayati yadvaśātte ubhe cakre api vegena parivartete ityasya yoginaḥ evānubhavagocaratvameti)

In this way respectively breath in the form of Kuṇḍalinī penetrates the cakra of bhrūmadhya found between the two eyebrows with velocity. With this penetration both of these cakras begin to move rapidly with sound. This is what the yogi experiences.

इत्थं बिन्दुस्थानगतं चक्रं वेधयित्वायं योग्यस्यां प्राणकुण्डलिनीस्पन्दनदशायां मूलाधारचक्रस्थानादारभ्य भ्रूमध्यस्थानगतचक्र पर्यन्तानां समस्तानां चक्राणां यौगपद्येन सवेगं परिवर्तनरूपत्वमनुभवति, यदनन्तरमेव योगिनमणिमाद्यष्टसिद्धयः समाश्रयन्ते।

(Ittham bindusthānagatam cakram vedhayitvāyam yogyasyām prāṇa kuṇḍalinīspandanadaśāyām mūlādhāra cakrasthānādārabhya bhrūmadhyasthānagata cakra paryantānām samastānām cakrāṇām yougapadyena savegam parivartana rūpatvamanubhavati, yadanantarameva yoginamaṇimādyaṣṭa siddhayaḥ samāśryante.)

इत्थं in this way, अयं योगी this Yogi. अस्यां प्राणकुण्डलिनी

स्पन्दन दशायां- in the state of manifestation of Prāṇa-kuṇḍalinī बिन्दुस्थानगतंचक्रं वेधयित्वा- having penetrated the bhrū-bindū cakra, परिवर्तनरूपत्वमनुभवति – experiences the movement of समस्तानां चक्राणां – all these wheels. मूलाधार चक्रस्थानादारभ्य भ्रूमध्यस्थान पर्यन्तानां – right from Mūlādhāra to bhrū-madhya cakra सवेगं यौगपद्येन – Simultaneously with velocity just like a machine. यदनन्तरमेव – Then right from that very moment. योगिनामणिमाद्यष्टसिद्धय; समाश्रयन्ते – the yogis experience the possession of अणिमा etc. eight yogic powers. These eight Yogic powers are as under :-

(i) अणिमा – With this a Yogi experiences the power of becoming invisible.

(ii) लघिमा – It is the power to become as light as a feather and can easily fly in the sky

(iii) महिमा – With this yogic power a yogi becomes very large and produces a body like that of हनुमान्

(iv) गरिमा – With this power a yogi becomes very heavy so that no power on the earth can move him.

(v) ईशित्व – It is that power by which a yogi experiences sovereignty over this world. He acts according to his wish without any interruption.

(vi) प्राप्ति – It is the power to be in different places at the same time.

(vii) प्राकाम्य – With this power a yogi attains full control over his own system.

(viii) वशित्व – With this power every one is attracted to yogi, and every one wants to be with him.

अमुमेवाशयं वेधदीक्षाविचारावसरे आचार्याभिनवगुप्तपादाः श्रीतन्त्रालोके उपोद्वलयन्ति–
वेधदीक्षा च बहुधा तत्र तत्र निरूपिता।
साचाभ्यासवता कार्या येनोर्ध्वोर्ध्व प्रवेशतः॥
शिष्यस्य चक्रसंभेद प्रत्ययो जायते ध्रुवः।
येनाणिमादिका सिद्धिः ....

(तन्त्रालोक आ० २९ श्लोक २३७-३८)

(Amumevāśayam vedhadīkṣāvicārāvasare ācāryābhinavaguptapādāḥ Śrī Tantrāloke upodvalayanti— vedhadīkṣā ca bahudhā tatratatra nirūpitā sācābhyāsvatā kāryā yenordhvordhva praveśataḥ śiṣyasya cakrasambheda pratyayo jāyate dhruvaḥ yenāṇimādikā siddhiḥ.....) *(TA. cp. XXIX vs. 237-38)*

अमुमेवाशयं – this very meaning. उपोद्वलयन्ति – has been explained by आचार्याभिनवगुप्तपादाः- Ācārya Abhinavagupta श्रीतन्त्रालोके वेधदीक्षा विचारावसरे – in Tantrāloka's Vedhadīkṣā (penetrating initiation) chapter. He explains :-

च – and वेधदीक्षा – the initiation of penetration निरूपिता – is described बहुधा – in different ways तत्र तत्र – in the Tantras. साचाभ्यासवताकार्या – Here the yogi has to experience the initiation of penetration येन – by which,

ऊर्ध्वोर्ध्वप्रवेशतः– he rises from one cakra to another, चक्रसंभेदप्रत्ययो जायते ध्रुवः– and simultaneously experiences these cakras in movement. येन– by this अणिमादिकासिद्धिः– the eight great power of yoga namely अणिमा महिमा etc. are possessed by yogis. अथापरा सृतिर्यथा– Unfortunate yogis experience the state of Prāṇa-kuṇḍalinī in a second way.

केषाञ्चित् च मन्दयोगिनां मध्यनाड्यां यदा प्राणापानौ अस्तं गच्छतः तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादेव मध्य-वाहिनी प्राणशक्तिर्विपर्ययेणैव प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति, यत् वशात् अस्य योगिनः तत् चक्रं प्रथमं सशब्दं घूर्णते। तदनु कण्ठस्थानगतं चक्रं, ततो मूलाधारस्थानं यावत् अखिलानि चक्राणि सशब्दं परिवर्तन्ते, येन तस्य योगिनः संसारवासनायास्तत्रावस्थिततत्वेन न किंचित् अनुभव-गोचरत्वं एति। अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव, प्रत्युत सयोगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परां एवानुभवति। यदुक्तं श्रीरत्नमालायाम्–

अधोऽवस्था यदा ऊर्ध्वं संक्रामन्ति वरानने।
सैव मोक्षपदावस्था सैव ज्ञानस्य भाजनम्॥
ऊर्ध्वचक्रगतावस्था यदाधः संभवन्ति च।
तदा पैशाच आवेशः स वै विघ्नस्य कारणम्॥

(Keśāñcit ca mandayoginām madhyanāḍyām yadā prāṇāpānou astam gacchataḥ tadā teṣām parameśvara śakti pātasya mandatvādeva madhyavāhinī prāṇa śaktirviparya-yeṇaiva prthamam bhrūmadhya-sthānagatam cakram

vedhayati, yata vaśāta asya yoginaḥ tata cakram prathamam saśabdam ghūrṇate. Tadanu Kaṇṭhasthānagatam cakram tato mūlādhārasthānam yāvat akhilāni cakrāṇi saśabdam parivartante, yena tasya yoginaḥ samsāra vāsanāyāstatrāvasthitatvena na kiñcit anubhava gocaratvameti. Aṇimādhyaṣṭasiddhīnām kathā tu dūrāpāstaiva, pratyuta sa yogi nimnāṅkitena piśācāveśena samāviṣṭo bhūtvā vighnaparamparām evānubhavati. Yaduktam Śrī Ratnamālāyām -

Adho'vasthā yadā ūrdhvam saṅkrāmanti varānane
Saiva mokṣapadāvasthā saiva jñānasya bhājanam
ūrdhva cakra gatāvasthā yadādhaḥ sambhavanti ca
tadā paiśāca āveśaḥ sa vai vighnasya kāraṇam)

केषांचित् च मन्दयोगिनां – Those yogis who are unfortunate, मध्यनाड्यां यदा प्राणापानौ अरतं गच्छतः– When they reach at the place of लम्बिका and travel from लम्बिका to the mūlādhāra cakra, they experience the rise of Prāṇa-kuṇḍalinī in the sameway as is experienced by the great yogis. तदा तेषां – at that point to those yogis, परमेश्वर शक्तिपातस्य मन्दत्वादेव – When it is not the will of Lord Śiva, because every - thing takes place as per Lord Śiva's will, So मध्यवाहिनी प्राणशक्तिर्विपर्ययेणैव – the Prāṇakuṇḍalini moves in oppositeway प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति – it pierces at first the cakra of bhrū madhya in movement यत् वशात् अस्य योगिनः तत् चक्रं प्रथमं सशब्दं घूर्णते – because of this that cakra of yogi begins to move with sound at first, तदनु कण्ठस्थानगतं चक्रं – then the cakra residing in कण्ठस्थान begins to move, ततो मूलाधार स्थानं

यावत् – upto mūlādhāra also this whole happens अखिलानि चक्राणि सशब्दं परिवर्तन्ते – all cakras move with sound. तेन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किंचिदनुभवगोचरत्वमेति – when Prāṇakuṇḍalinī rises in this fashion, it is an indication that this yogi is attached to worldly pleasure. For him traces of attachment remain. Nothing is achieved by him. अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव – For this yogi there is no chance of possessing the eight great powers of yoga. प्रत्युत स योगी निम्नाङ्कितेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परामेवानुभवति – on the contrary, this yogi has entered into a state of absorption which is said to be devilish (पिशाचावेश)। It is not a correct absorption and it causes this yogi to become the victim of an unending series of obstacles during the rest of his life. यदुक्तं श्रीरत्नमालायाम् – this is said in Śrī Ratnamālāstotra also.

अधोऽवस्था यदा ऊर्ध्वं ··· कारणम्॥

When this state is established below and when from there it penetrates higher and higher, that is the state of liberation. That is the state where yogis become fittingly qualified for the attainment of knowledge. But on the contrary, when these states are penetrated downward form alone and in reverse that is incorrect absorption (पिशाचावेश) that is the indication that hereafter this yogi's life will be filled with obstacles.

अथ कामकलां परामृशन् योगी सिद्धयोगिनी संघट्टावसरात्मके चर्याक्रमे इमां प्राणकुण्डलिनी दशां विषतत्त्वप्रवेशसमयेऽनुभवति।

(Atha kāmakalām parāmṛśan yogī siddhayoginī samghaṭṭāvasarātmake caryā krame imām prāṇa kuṇḍalinī daśām viṣatattvapraveśasamaye'nubhavti.)

Now we will touch the state of kāmakalā which we have discussed in first kuṇḍalini also while touching this kāmakalā there when this योगी सिद्धयोगिनी संघट्टावसरात्मके – yogi comes in contact with Siddha and yogini, इमां प्राण कुण्डलिनीदशां – this Prāṇa kuṇḍalinī state is अनुभवन्ति – experienced by those yogis विषतत्त्वप्रवेशसमये – at the time of entering in Viṣatattva.

पूर्वोक्त रूपायां महामेलाप दशायामादौ या दशा ह्यनुभूयते सैव विषतत्त्वरूपागमेषु वर्णिताऽस्ति।

(Pūrvokta rūpāyām mahāmelāpa daśāyāmādou yā daśā hyanubhūyate saiva viṣatattvarūpāgameṣu varṇitāsti)

In the beginning of महामेलापदशा, already described, which state is experienced there that very state takes place in Viṣatattva also.

श्रीकुलगुह्वरतन्त्रे इयमेव वेधदीक्षा मन्त्र नाद बिन्दु शाक्त भुजंग परेति रूपा षोढा वर्णिता।

(Śrī kulaguhvaratantre iyameva vedhadīkṣā mantra nāda bindu śākta bhujaṅga pareti rūpā ṣoḍhā varṇitā)

इयमेव वेधदीक्षा – This vedhadīkṣā, श्रीकुलगुह्वरतन्त्रे – in

Kulaguhvaratantra. षोढावर्णिता – is described to the six-fold; namely मन्त्र, नाद, बिन्दु, शाक्त, भुजंग and परा।

मन्त्रवेधं तु नादाख्यं बिन्दुवेधमतः परम्।
शाक्तं भुजङ्गवेधं तु परं षष्ठमुदाहृतम्॥

(Mantravedham tu nādākhyam binduvedhamataḥ param
śāktam bhujaṅga vedham tu param ṣaṣṭhamudāhṛtam)

This Vedhadīkṣā - penetrating initiation is षष्ठमुदाहृतं - said to be six-fold मन्त्रवेधतुं - mantravedha is first, नादाख्यं - nāda vedha is second अतः परं -- after that बिन्दुवेधं - Bindu vedha is third, शाक्तं - Śākta vedha is fourth, भुजंगवेध - Bhujaṅga Vedha is fifth and the sixth is पर - Supreme Vedha. All these six-fold penetrating initiations revealed in the 'Kulaguhvara Tantra', take place in Prāṇa Kuṇḍalinī and each reflect a different experience in the rise of Prāṇa. Kuṇḍalinī. The varieties of penetrating initiations come to the aspirant depending on his desires and longings.

वेध दीक्षा षट्कस्य स्वरूपमधस्तान्निर्दिश्यते–
मूलाधार चक्रादुत्थिता पूर्णाहन्तात्मकमन्त्रस्वरूपा
प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि
वेधयन्ती आदिमा मन्त्रवेधदीक्षेति कथ्यते।

(Vedhadīkṣā ṣaṭkasya svarūpamadhastānnirdiśyate -
mūlādhāra cakrādutthitā pūrṇāhantātmaka mantra svarūpā
prāṇa-kuṇḍalinī pūrnā hantābalāt samastāni cakrāṇi
vedhayantī ādhimā mantravedha dīkṣeti kathyate.)

वेधदीक्षा षट्कस्य स्वरूपमधस्तात् निर्दिश्यते - These six ways of

penetration of Kuṇḍalini will be explaind as follows :-

मूलाधारचक्रात् उत्थिता - When from Mūlādhāra cakra this Kuṇḍalinī rises, पूर्णाहन्तात्मक मन्त्रस्वरूपा - it takes the formation of मन्त्र such as अहं, सोऽहं, शिव, ॐ, all these mantras प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि वेधयन्ती - By the power of पूर्णाहन्ता, Prāṇa Kuṇḍalinī penetrates all the cakaras by and by from down to upwards. आदिमा मन्त्रदीक्षेति कथ्यते - this is nominated as Mantravedha dīkṣā the first piercing.

Thus Mantravedha is the first piercing where the yogi hears the sound of mantra. This kind of piercing takes place when the yogi intensely desires and longs for the recognition of Supreme I- Consciousness. In this case when Prāṇa-kuṇḍalinī rises, it takes the form of mantra and the yogi hears a mantra such as Om, Śiva, aham or So ham. At the same time, he feels I am this Kuṇḍalinī - I am one with the Kuṇḍalinī. This is called mantra. His breath becomes full of bliss and this breath penetrates all the cakras. This kind of penetration is called mantra-vedha.

मध्योर्ध्ववाहक्रमेण च प्रोच्छलन्ती नादाकारा सा द्वितीया नादवेधदीक्षेति कथ्यते।

(Madhyordhva vāha krameṇa ca procchalantī nādākārā sā dvitīyā nādavedha dīkṣeti kathyate)

'Nādavedha' is called second type of piercing. This piercing occurs when the yogi desires to uplift people.

Here, when the breath touches मूलाधार चक्र it takes the formation of drum sound.

वीर्यस्वरूपा सा प्राणकुण्डलिनी समस्तं चक्रवर्गं वेधयन्ती तृतीया बिन्दुवेध दीक्षेति नाम्ना व्यपदिश्यते।

(Vīryasvarūpā sā Prāṇakuṇḍalinī samastam cakra vargam vedhayantī tṛtīyā binduvedha dīkṣti nāmnā vyapadiśyate)

Third type of piercing is called bindu-vedha. In binduvedha blissful force of breath is transformed into a fountain of semen. The word बिन्दु means वीर्य (Semen.) The yogi feels that it is a fountain of semen which is rising from मूलाचारचक्र to ब्रह्मरन्ध्र and spreading throughout his body. When the Kuṇḍalinī rises in बिन्दु वेध the yogi feels that sexual joy is nothing in comparison to the joy experienced in it.

शक्तिरूपतामापन्ना चक्रवेधनक्रियापरा सा तुर्या शाक्तवेधदीक्षा भवति।

(Śaktirūpatāmāpannā cakravedhanakriyāparā sā turyā śāktavedha-dīkṣā bhavati)

Fourth type of piercing is called Śāktavedhadīkṣā (शाक्तवेधदीक्षा) In this piercing an aspirant experiences the rise from मूलाधारचक्र to ब्रह्मरन्ध्र in the form of an ant because that blissful force of breath is transformed into energy. This is the rise of energy in Kuṇḍalinī. It is called शाक्तवेध because this kind of penetration in Prāṇa Kuṇḍalinī is filled with शक्ति (power).

सर्पाकारतामादधाना चक्रवेधनं च कुर्वाणा व्युत्तिष्ठन्ती भुजङ्गवेधदीक्षा पञ्चमी।

(Sarpākāratāmādadhānā cakra-vedhanam ca kurvāṇā vyuttiṣṭhantī bhujaṅgavedha dīkṣā pañcamī)

भुजंगवेध is fifth type of piercing. In this piercing when प्राणकुण्डलिनी is rising, the yogi feels that सर्पाकारतामादधाना- a serpent is rising and producing a hissing sound. In this case the rise of the blissful force of breath in the from of प्राणकुण्डलिनी takes the form of cobra (भुजंग) and penetrates all these cakras upwards.

पराशक्तिरूपतामाश्रयन्ती समस्तचक्रवेधनशीला सा परवेधदीक्षा षष्ठीति।

(Parāśaktirūpatāmāśrayantī samastacakravedhanaśīlā sā paravedha dīkṣā ṣaṣṭhīti)

परवेधदीक्षा is sixth type of piercing. This is Supreme Vedha. It is experienced by those who are always bent upon finding the Lord and nothing else. They are not interested in this universe they only want to surrender themselves completely to the Lord.

अथ पराकुण्डलिनी स्वरूपं विमृश्यते -

(Atha parākuṇḍalinī svarūpaṃ vimṛśyate)

Now we will touch upon the experience of Supreme (परा) Kuṇḍalinī. How parā kuṇḍalinī is experienced.

परचितिरूपा विसर्गशक्तिः (Para citirūpā visarga-śaktiḥ) the supreme creative energy, is one with Supreme consciousness, यदा अन्तर्भावौन्मुख्यरूपा (Yadā antarbhāvo-unmukhyarūpā) when is directed towards Her internal nature (Svarūpa) अन्तः कोटयात्मनिस्वरूपे स्वात्मानं चमत्कुर्वाणा (Antaḥ kotyātmani svarūpe svātmānam camatkurvāṇā)

where all movement ends, she there relishes Her true state - the fullness of I-Consciousness completely filled with God-Consciousness. पूर्णाहन्तात्मके पदे इदन्ता-समावेशं तथेदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती समाधि व्युत्थान सामरस्यदायिनी क्रममुद्रारूपां जगदानन्दस्वरूपात्मिकां परा-कुण्डलिनी दशां प्रकाशयति। (Pūrṇāhantātmake pade idantāsamāveśam tathedantātmake pade pūrnā-hantāyāḥ samāveśam kurvatī samādhi vyutthāna sāmarasyadāyinīm kramamudrārūpām jagadānanda svarūpātmikām parākuṇḍalinī daśām prakāśayati) Then that I-Consciousness is diluted in इदन्तासमावेशं - Consciousness of this. तथा - and इदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती - Consciousness of this is diluted in I Consciousness. समाधि व्युत्थान सामरस्यदायिनी - and it produces oneness of Samādhi and Vyutthāna - internal and external experience what to speak of Her nature, what to speak of this world. They appear to be one with each other. There is not slightest difference also. क्रममुद्रारूपां - This is the state of Kramamudrā. जगदानन्द स्वरूपात्मिकां पराकुण्डलिनी दशां प्रकाशयति - This is the state of Parā kuṇḍalinī. This is the state of Jagad-ānanda.

जगदानन्दस्य लक्षणं श्री तन्त्रालोकेयथा– (Jagadānandasya lakṣaṇam Śrī Tantrāloke yathā) the definition of Jagadānanda is given in Tantrāloka in this way -

यत्र कोऽपि व्यवच्छेदो नास्ति यत् विश्वतः स्फुरत्।
यदनाहतसंवित्ति परमामृत बृंहितम्

(Yatra ko'pi vyavacchedo nāsti yat viśvataḥ sphurat
yadanāhata samvitti paramāmṛta bṛmhitam)

यत्रास्ति भावनादीनां न मुख्या कापि संगतिः
तदेव जगदानन्दमस्मभ्यं शम्भुरूचिवान्॥

(Yatrāsti bhāvanādīnām na mukhyā kāpi saṅgatiḥ
tadeva jagadānandamasmabhyam śambhurūcivān)

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यत्र कोऽपि व्यवच्छेदो नास्ति - Where there is no destruction or where there is no absence of bliss, यत् विश्वतः स्फुरत् - Where bliss is found shining from all sides, यदनाहत संविति परमामृत बृंहितं - Where it is universally strengthened by the Supreme I-Consciousness of God, यत्रास्ति भावनादीनां न मुख्या कापि संगतिः - Where the six limbs of yoga - bhāvanā, dhāranā, dhyāna, pratyāhāra, yoga, and samādhi - are no longer used or required, तदेव जगदानन्दं अस्मभ्यं शम्भुरूचिवान् - that state is Jagad-ānanda. Abhinavagupta says that his master Śambhunātha had described all this about Jagadānanda to him.

अत्रापि स्वानुभवानुसारं मया किंचित् लिख्यते - (Atrāpi svānubhavānusāram mayā kiñcit likhate). Now according to my own experience, I want to tell you something more about this.

तीव्रशक्तिपातभाजनस्य शिवयोगिनः प्राणा यदा सौषुम्ने मार्गे समाविशन्ति, तदातस्य प्राणशक्तिर्मध्योर्ध्ववाहक्रमेण षट्चक्रवेधनक्रममस्पृष्ट्वैव ब्रह्मरन्ध्रस्थानं आसाद्य चिदानन्दस्वरूपा भवति।

(Tīvraśaktipātabhājanasya śivayoginaḥ prāṇāḥ yadā souṣumne mārge samāviśanti, tadā tasyaprāṇaśaktirmadhyor-

dhvavāhakrameṇa ṣaṭcakra vedhana kramam aspṛṣṭvaiva brahmarandhrasthānam āsādya cidānandasvarūpā bhavati)

When a Śiva yogi has become worthy of the Supreme grace (तीव्रशक्तिपात) of Lord Śiva and when his प्राणशक्तिः (energy of breath) समाविशति - enters सौषुम्ने मार्गे - in the pathway of the central channel, षट्चक्रवेधन क्रमं अस्पृष्ट्वैव - it does not touch the six cakras that are found there, मद्ध योर्ध्ववाहक्रमेण ब्रह्मरन्ध्रस्थानं आसाद्य - rather it rises without the interruption of these six cakras, just like fountain rising up to the thousand spoked cakra, चिदानन्दस्वरूपा भवति - and there it is filled with the bliss of God Consciousness. इत्थं तस्य योगिनः क्रममुद्रायां समावेशो जायते (Ittham tasya yoginaḥ kramamudrāyām samāveśo jāyate) thus this yogi experiences the state of Krama mudrā in and out. क्रमसूत्रेषु उक्तं (Kramasūtreṣu uktam) In Krama Sūtra it is said, क्रममुद्रया अन्तःस्वरूपया बहिर्मुखसमाविष्टो भवति साधकः (Kramamudrayā antaḥsvarūpayā bahirmukha samāviṣṭo bhavati sādhakaḥ) In the Kramamudrā a yogi first enters in the introverted state and enters into the outer external cycle of Consciousness. तत्रादौ बाह्यादन्तः प्रवेशः आभ्यन्तरात् बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते (Tatrādau bāhyādantaḥ praveśaḥ ābhyantarāt bāhyasvarūpe praveśaḥ āveśavaśāt jāyate) तत्रादौ बाह्यादन्तः प्रवेशः - first from outside he goes in. आभ्यन्तरात् बाह्यस्वरूपे प्रवेश आवेशवशात् जायते - from inside he goes outside, and this movement of going in and out takes the position by the strength of समावेश (absorption) and not by the effort of yogi. इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः (Iti sabāhyā-

bhyantaro'ayaṃ mudrākramaḥ) This is the state of going out and inside and then from inside to outside just to get this understanding that inside and outside are not different aspects but one, that is Kramamudrā. किञ्च ईदृशीं समावेशदशामनुभवन् समावेश चमत्कृति बलादेव व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किंचित् व्युत्तिष्ठति, तदा तस्य सर्वाणि इन्द्रियानि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते (Kiñca īdṛśīm samāveśadaśāmanubhavan samāveśa camatkṛti balā-deva vyutthāne'api samastam bhāvajātam cidgagane līyamānam paśyan yogī yadā kiñcit vyuttiṣṭhati tadā tasya sarvāṇi indriyāni prāṇāpāna sahitāni kṣṇam prādurbhūya svātmanyeva līyante) किञ्च - One more point, ईदृशीं समावेशदशामनुभवन् - the one who experiences this state of samāveśa (absorption) of Krama mudrā, व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किञ्चित् किञ्चित् व्युत्तिष्ठति - experiences this whole universe melting into nothingness in the great sky of God Consciousness (चिद् गगन) तदातस्य सर्वाणि इन्द्रियाणि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते - Although he opens his eyes and perceives that everything is melting into that state. Yet when he tries to come out of that state, it becomes very difficult for him. because the intensity of God-Consciousness does not let him come out. Then for a moment (क्षणं) प्रादुर्भूय - he rises up स्वात्मन्येव लीयन्ते - and after that he again filled with intoxication rests inside. This happens again and again and this is called Kramamudrā.

इत्थं स हिण्डोल लीलावत् उभयतः प्रसरन्तीं अन्तर्बहिः

समावेशात्मिकां दशामनुभवन्नेव पराकुण्डलिनीधाम प्रविशति
(Ittham sa hiṇḍola līlāvat ubhayataḥ prasarantīm antarbahiḥ samāveśātmikām daśāmanubhavanneva parākuṇḍalinī dhāma praviśati)

It is just like the actions of a swing, swinging back and forth, one moment he comes out and in the next moment he rests in his own nature.

येन अस्य ऊर्ध्व कुण्डलिनीरूपायां क्रियाशक्तौ समावेशो जायते

(Yena asya ūrdhva kuṇḍalinīrūpāyām kriyāśaktau samāveśo jāyate)

By this process of Krama mudrā, he experiences the state of समावेश of Supreme Kuṇḍalinī. यद्वशात् कौलयोगी अपि सिद्धयोगिनी संघट्टवेलायां निरञ्जन पदभाग् भवति (Yad vaśāt Koulayogī api siddha yoginī saṅghaṭṭa velāyām nirañjanapada bhāga bhavati) By that or by this समावेश the yogi of the kula system enters that state which is spotless, pure and Nirañjana (without blemish). Nirañjana - there are three states the first is Kāma tattva, the second is viṣatattva and the third is nirañjana tattva. Kāmatattva is in desire, in energy of will. Viṣatattva is in energy of knowledge and Nirañjana is where there is no fear of death, no fear of going down. That is the pathway in Kriyā Śakti. "उक्तंहि-क्रियादेवी निरञ्जनम्". It is said that when you find out God in action that is निरञ्जन।

एवं कामकला रहस्याभिप्रायेण
(Evam Kāmakalā rahasyābhiprāyeṇa)

So according to the statement of Kamakalā,

कामतत्त्वं इच्छाशक्तौ, विषतत्त्वं ज्ञानशक्तौ, निरञ्जनतत्त्वं च क्रियाशक्तौ अन्तर्भवन्ति।
(Kāmatattvam icchā śaktau, viṣatattvam jñāna śaktau, nirañjanatattvam ca kriyāśaktau antarbhavanti)

Kāmatattva will go in the energy of will, Viṣa tattva resides in the energy of knowledge, and Nirañjana tattva resides in the energy of action. When these three states are united with each other that is the state of भैरव।

तथा इच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति, क्रियाशक्तिः पराकुण्डलिनीति च तत्र तत्र शिवागमेषु व्यपदिश्यते।
(Tathā icchā śaktiḥ śaktikuṇḍalinīti, jñāna śaktiḥ prāṇa kuṇḍalinīti, kriyā śaktiḥ parākuṇḍalinīti ca tatra taṭra Śivāgameṣu vyapadiśyate)

तथा - in the sameway शिवागमेषु - The divine scriptures of Śaivism. व्यपदिश्यते - explain that the इच्छाशक्तिः - the energy of will is शक्ति कुण्डलिनी (Śakti kuṇḍalinī). the energy of knowledge is ज्ञानशक्तिः (Jñāna Śaktiḥ) is Praṇa Kuṇḍalinī and the energy of action - क्रियाशक्तिः (Kriyā Śaktiḥ) is Parā Kuṇḍalinī.



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